

Polycarp, the bishop of Smyrna, the disciple of John, an honourable martyr for the truth, and the most ancient teacher of the second century, says, in his epistle to the Philippians, "Wherefore, you must be subject to the presbyters and deacons," &c. So, in the view of Polycarp, the presbyters at Philippi did and were bound to govern that church.—*Ib.*

Irenæus of France, a writer of the second century, addressing the heretics of that age, says: "We challenge them to show that tradition, which was transmitted from the apostles by a succession of presbyters."—*Ib.*

Tertullian, reciting the ordinances of public worship and the government of the church, says, "In all these things, certain approved elders preside."—*Dr. Dwight's Body of Div.* vol. vi., p. 101.

Clement, of Rome, says, in his first Epistle to the Corinthians, that the "apostles knowing by Jesus Christ that contentions would arise about the name, or on the account of the episcopate or oversight of the church, constituted bishops and deacons"—the very language of St. Paul in his Epistle to the Philippians: he afterwards styles these men *elders*. Where, then, is the episcopalian distinction between my *Lord* the bishop, and the curate, or *elder*?—*Ib.*

Ignatius, of Antioch, speaks of a bishop; but not a prelate or Lord, but the pastor of a single church, the preacher, as well as the ruler of that church, a man who performed all the duties of an ordinary minister. In his Epistle to the Church of Magnesia, he speaks also of their *bishops* in the plural number. This can never be made to agree with episcopacy.—*Ib.*

Chrysostom, Bishop of Constantinople, a martyr of the fifth century, and an eloquent speaker in the Greek tongue, says, that "*elders* were anciently called *bishops* and *deacons* (or ministers) of Christ, and the *bishops elders*."—*Ewing's Greek Lex., Art. Bishop.*

Firmilian says, "that in *elders* is entrusted the power of baptizing, imposition of hands, and ordinations."—*Dr. Dwight's Body of Div.*, vol. vi., p. 101.

Hilary says—"The presbyters were at first called *bishops*."—*Ib.*

Theodoret says—"Of old, they called the same men both *bishops* and *presbyters*."—*Ib.*

V. Many of the most eminent of the supporters of *Episcopacy* have given up the distinction between *bishops* and *elders*.

Bishop Burnet says—"I acknowledge bishop and presbyter to be one and the same office."—*Dr. Dwight's Body of Div.*, vol. vi., p. 98.

Dr. Reynold, Professor of Divinity in Oxford, says, that "all who had laboured for

five hundred years before his time, taught that all pastors, whether entitled bishops or priests, have equal power and authority by God's word;" and this he declares to the common judgment of the reformed churches in Switzerland, Savoy, France, Germany, Hungary, Poland, the Netherlands, Scotland, and England.—*Ib.*

Dr. Holland, King's Professor of Divinity, at Oxford, says, that "to affirm the office of bishop to be different from that of presbyter, and superior to it, is most false, contrary to Scripture, to the fathers, to the doctrines of the Church of England, yea, to the very schoolmen themselves."—*Ib.*

I could add the names of Cranmer, Hooker, Jewell, Willet, Stillington, and others; but I forbear. From these things may I not close by the following extract from Dr. Mosheim's Church History, vol. i., p. 105:—"Let none," says he, when speaking of the state of Christianity during the first two centuries, "confound the bishops of this primitive and golden period of the church with those of whom we read in the following ages; for though they were both designated by the same name, yet they differed extremely in many respects. A bishop, during the first and second century, was a person who had the care of one Christian assembly, which at that time was, generally speaking, small enough to be contained in a private house. In this assembly, he acted not so much with the authority of a master as with the zeal and diligence of a faithful servant. The churches also, in those early times, were entirely independent; none of them subject to any foreign jurisdiction, but each one governed by its own rulers, and its own laws; and nothing is more evident, than that the utmost equality reigned among the primitive churches."

I remain, your's in love,

F.

## POETRY.

### LIFT UP THINE EYES, AFFLICTED SOUL.

BY JAMES MONTGOMERY.

Lift up thine eyes, afflicted soul!  
From earth lift up thine eyes,  
Though dark the evening shadow roll,  
And daylight beauty dies.  
One sun is set—a thousand more  
Their rounds of glory run,  
Where science leads thee to explore  
In every star a sun.

Thus, when some long-loved comfort ends,  
And nature would despair,  
Faith to the heaven of heaven ascends,  
And meets ten thousand there.  
First faint and small, then clear and bright,  
They gladden all the gloom;  
And stars that seem but points of light,  
The rank of suns assume.